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# BEYOND THE GRAVE

By  
HEM CHANDRA MAJUMDER SASTRI.

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## INTRODUCTION.

The sacred books of the world without exception hold that agnosticism has been the parent of many an unmitigated evil and that atheism has led man to his moral and spiritual destruction. Whenever a matter comes up for discussion in any sphere of life, one is sure to notice that comments and criticisms follow like anything and that there is no end to explanations and refutations of the subject under review. Right appreciation and undue disparagement are seen to exist side by side. All these lead us nowhere except to a wilderness of facts and formulas, of hypotheses and postulates; but they scarcely help us to gain anything of value.

The wiser compilers of the scriptures, therefore, considered it unholy to bring the gospels to such faulty tests of criticism, and laid down the injunctions for our unhesitating acceptance. A little reflection in the light of this experience will bear out the truth discernible in this attitude of the prophets and apostles and will not fail to vindicate their decision.

Every country in the modern world lives under some form of government or other. Some-

where prevails monarchy limited by the constitution, elsewhere democracy pure or mixed; and in it the people have their consent tacit or explicit. If, for some special reasons, a particular and time-honoured form of government is abolished from a country, the stronger section of the people, howsoever small, usurp the power and lord it over the others. Not hedged in with any fear of restriction to, or reprehension for, any of the misdeeds they may be seen committing, the party in power many a time shocks man's ideas and beliefs by plunging headlong into a policy of oppression and tyranny for the furtherance of their own selfish views. There is anarchy and chaos; and ruin stares the country in the face. The true history of the nations on earth bear witness to such sad happenings.

The absence of a sense of retribution here and hereafter, of the fear of gaol and hell, for acts of wanton guilt in the governance of the realm, as in other business of life, gives the ministers of state an opportunity for their occasional highhandedness and oppression. The power-ridden have thus trampled the weak under foot but only to make them rise into revolt in a well-organised body. The inevitable struggle

that ensues goes undoubtedly to weaken and finally to destroy both.

Those who are strong in brute force are prompted by selfish motives to explain away the existence of God, the necessity of religion, the idea of heaven and hell as a silly device of the weak for their defence against the strong. But no sane man can afford to shut his eyes to the prevalence in this world of a great principle, an enduring Law, to which all have to submit, will it or not. Energy which has been admitted to be the first cause is, from the very nature of it, universal, for the heat and light of the sun could not have come down to bless us on earth save through the energy pervading space. This all pervasive Energy has been regarded by the scriptures as God.

We find a rule of this Law holding sway over the whole existence. The sun, the moon, the stars, all in their ordered progress do reverent obedience to this immutable law, and none knows the least deviation from the line of action. Just as the sun's rays are reflected at different places to show one or more of its vibgyor, as the sea water is variously called cloud, snow, rivulet and then river in virtue of its different locations, so



this great principle has appeared before all as greatly varied though only in name.

But the principle is fundamentally the same—here, there and everywhere. Like one swimming up a river against a violent current, a man running counter to this law is sure to come to mortal grief. One could evade compliance with the King's law and go unpunished. But there is no escaping from this Law. To shape and direct our life in accordance with the rulings of this Law is what is known to the scriptures as religion; and irreligion to them, is to deviate from the path of this Law. Whatever is done under the guidance of this divine principle is the acknowledged Good adorned with Beauty and Truth. Even an offensive led under its banner into another country is fully justified; while anything done contrary to this law, however beneficial it may appear, is held as ruinous in effect, and, therefore, evil, culpable evil. Helping a country, for example, in winning its long lost independence, if it was not for God, Truth and Justice, would be nothing short of sacrilege.

The books of faith and the higher philosophies like the Vedanta, the Nyaya, the Sankhya and the Yoga systems all agree on the point that it is the restlessness of the mind which

prevents our realisation of true and pure knowledge and causes in us error and its attendant evil.

The moving pictures we feed our eyes with in a cinema show have no reality for the scientist, though they may have quite succeeded in causing our tears and laughter as real men and things would have done. They were on a previous occasion shot by a camera and arranged on the reel in strict sequence, and could be produced on the screen only with the help of the cinematograph in motion.

In exactly the same manner the restless mind produces error or delusion of things capable of experience through our sense organs.

For this restlessness we are not enabled to participate in the enjoyment of the bliss eternal; nor can we see into the real nature of things that are. We come to know the exact character of the moving pictures in a cinema show only when we chance to stop the operative cinematograph. Likewise, by dint of culture the great sages of yore could realise the true nature of the Universe, and for the purpose they had to bring about a dead stop in their mind's circling speed. Hence the infallibility of their interpretation of the Universe. Thus the knowledge of the truth absolute is revealed to man as a voice from heaven but not

until he has succeeded in effecting a total cessation of his mind's whirling. The Vedas, the Bible, in fact, all the sacred literatures are based on this real knowledge and so their direction cannot but be perfect. They, accordingly, command our unreserved reverence and obedience.

Matters and objects too minute for our observation through our physical sense-organs have been unerringly registered to the last detail on highly sensitive apparatus invented by science. If the telescope had revolutionised men's ideas by publishing so intimate a knowledge of the moon, 'the most remarkable novelty (in the 19th century) was', in the language of Dr. Wolfe of the London University, 'the spectroscopic discovery of the chemical composition of the celestial bodies.' The crescograph in the present century is a marvel in the domain of plant-physiology, sufficient to make men's imagination run riot. The science of medicine both in its curative and preventive branches has made quite an epoch in the history of human achievement. To crown all, the wizard of Television has tended to annihilate time and space. How immensely and amazingly, then, have these and thousand other doings of science facilitated man's business under modern conditions. From the apex of its glory it seems

to proclaim to the world that truth is the heritage of science alone, which has thus the exclusive title to direct man's activity, and that all other efforts of man are grounded on error and are, therefore, misleading.

Be the dictum of science as it may, instances may be multiplied to show the hollowness of its claim. The knowledge, for example, acquired through mechanical contrivances is far from real. Moving pictures seen on the screen in the cinema house with naked eyes have been admitted by scientists as unreal; and the same pictures, when seen with the aid of any of the scopic appliances, do not, however, cease moving. It is evident, therefore, that those appliances can not cure the error our eyes are charged with committing.

In agreement with the philosophers the scientists have come to recognise the fact that every moment a change is going on in everything that exists in the world. This never-ceasing process of variation from form to form has gone on ever since the time of creation. It is as a result of such change that a child grows into a full-blooded youth, and the youth steadily approaches the infirmity of old age that leads him finally to the grave. Such periodic development and decay in the animate and inanimate world are

the only phenomena that can possibly swim into our ken. But this unceasing operation of change is too subtle for our perception through any of our sense organs or through any man-made machine. So it may be easily asserted without fear of contradiction that our sight of any object either with the bare eye or through any apparatus need not be correctly right. It then logically follows that any experimentation of science conducted with the help of instruments invented for the purpose cannot be regarded as perfectly free from error.

In the light of these observations the following pages claim to be an humble attempt to show how man's life and activity should have a totally new orientation for the enjoyment of his destined heritage.

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# BEYOND THE GRAVE

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## RELIGION.

We may be aptly likened to frogs in the well. The latter cannot think of the wider world outside the well which is to them the whole world ; so, we, men of this earth, non-believer and devoid of religion, cannot think of any other world beyond death which limits our view bounded by the precincts of this world which is, as if, the be-all and end-all here. We are apt to believe there is no God, no religion, no heaven and hell, no virtue and vice, and no after-effects of our deeds. Those who believe in all these are but delinquents devoid of common sense. The natural consequence is that all our life we are running after momentary pleasures and luxuries, diverting all our energies to gain our selfish ends, by hook or by crook,—be it by wholesale slaughter, or reducing the world into a whirlpool of chaos—just to make our short-lived existence worth enjoying, so long as we live in this world. We do not and cannot even think

in dream that real happiness or peace has nothing to do with the wealth of this world.

Diseases, sufferings, infirmity and death are the sole causes of man's extreme miseries on earth.

That riches cannot or do not actually remove our miseries is best proved by the fabulously rich men of this world who are not above miseries and sufferings.

Whenever this world is transformed by the misguided men, under the delusion of false knowledge into a horrible abode of satan and his followers, there arises, on this earth, by the will of God, a prophet who, by his wise counsels and light of religion, removes the darkness of ignorance from the minds of men who are then led into the right path and enjoy rest and peace under the cool shade of religion.

It is religion which teaches mankind that there is God, that there is virtue and vice, that after-life is not a myth, where men enjoy or suffer the consequences of their deeds.

It is only religion which leads men to the path of Heaven. In fact religion alone, in this life, is the true friend and real benefactor of mankind who may call it their own.

Thus man can forget every thing, but he cannot forget his Prophet, the religious preceptor who is his real benefactor.

There come and go, before us, kings and their kingdoms, philosophers, scientists, historians and so forth, who, like shooting stars, dazzle the world for a moment, and then vanish for ever from our sight and even from our remembrance. No one takes any cognisance of them. But man cannot forget his Christ, his Mohammed, his Buddha, his Sankar, his Chaitanya and his other great sages who have rescued the misguided men from the firm grip of vice and have bestowed on them the blessings of peace and happiness by showing them the right path to virtue ; and, even to this day, millions and millions of people, of all nations, out of gratefulness, prostrate themselves before these godly saints ; and so long as this earth exists, mankind will flock to the shelter of religion as propounded by them—there is no gainsaying the truth of this assertion.

A child instinctively knows that his mother's lap is the best shelter to him, for which knowledge he does not require the arguments of logic nor the reasonings of philosophy, to be firmly convinced of the truth ; similarly mankind instinctively know, without the arguments of logic or the



reasonings of Science and Philosophy, that the saintly prophets are their best friends and guides who are in fact all the world to them.

Once the king of Vidisha asked Sankaracharyya as to the weight of his words, at which the sage laughed, and the chief minister replied : "My Lord, the weight of the precepts of this great sage will far outbalance the weight of all the reasonings found in philosophy, logic or science placed on the other side of the scale, as a counterpoise, together with the vast riches of the world and the sea-girt earth added to it. The reason is that the gospel as preached by him is the gospel of truth—it is eternal and is a true friend of mankind. It will hold its own, so long as this world exists, and will continue to eternity even when the world perishes."

"Every other thing is transient and unreal and is therefore doomed to perish. As the bubbles in an ocean rise and fall almost at the same time, living only a transitory life, so all things we experience have only a transitory existence—they appear in this world for the time being, and soon after perish, and go 'to the undiscovered country from whose bourne no traveller returns.' My Lord, where are those kings who

had adorned the throne of Vidisha before your majesty ascended it? Ah, they are gone, gone for ever. Who cares to remember them? But, on the other hand, the voice of the first preceptor of your race, as traditionally handed down from generation to generation, the voice that the king's sceptre if not adorned with the jewel of justice is doomed to perish, has not yet died out in your house, and is still remembered and obeyed to the letter by you all, with your heads bowed down before it in awe and reverence."

From the above, among a host of like illustrations, it may be clearly gathered that rulers of India, in ages past, governed estates of the realm in strict obedience to the authoritative injunctions of religious texts. Indeed, the whole science of polity and code of conduct were grounded on religion, and all that the Government had to do was required to conduce to the moral and spiritual welfare of the people.

Man has from time immemorial advanced, no doubt, multifarious ideas of faith and worship, according to the different grades of his civilization. It is curious that all the stages of religious evolution from primitive animism to the present-day theism may be found to exist in this modern world of ours. Now, an examination

of the developed religions of the world will show that they differ from one another only in their externals, in their form and technique. But a closer study of them all is sure to reveal that through all the divergences runs a fundamental unity. This unity, it must be borne in mind, was not fortuitous but was the *spontaneous* and inevitable expression of the transcendent truth on which alone the sayings of the prophets rested. This essential similarity of the faiths of the civilized world may be judged from the fact that they all agree on the very vital points that religion seeks to establish.

Not only the Vedas, the Bible or the Koran but, in fact, all the divine scriptures of the world have emphatically declared that—

1. The world has a Creator.
2. The Creator has created the universe out of chaos.
3. The Creator is all-powerful, supremely blissful, all-knowing and most kind and that everything in this world is done at His will.
4. The Creator is imperishable and all-pervading.
5. There is life beyond death.
6. There is the existence of heaven and hell in this universe.

7. Mind being absorbed in sinful acts produces greed, avarice, anger, selfishness etc. which make the embodied soul overwhelmed with extreme miseries.

8. There is supreme bliss in this world.

9. Heaven is full of bliss and hell is full of afflictions.

10. Prayer and devotion are the means of attaining supreme bliss.

11. All men feel pleasures and pains in accordance with their respective merits and demerits.

12. Our deeds lead us to heaven or hell according to their merits and demerits.

13. Virtue protects the virtuous and sin causes ruin to the sinners.

14. Rebel not against the Creator and no one will rebel against thee.

15. Do not believe in an atheist who may lead you astray.

16. As burning oil checks the growth of the seed of a tree, so also virtue obstructs the development of caprices in mind, which are the roots of vice.

17. Before the day of dissolution the earth is heated with the scorching rays of the sun for

some days together and then rain comes in torrents and overflows the earth.

But some followers of Budha, who did neither realize the import of the teachings of Buddha nor understand the fulfilment of the truths of the Hindu religion, interpret that Buddha is an atheist and that he holds opinion quite contrary to the Vedas.

However let us try and see how far this erroneous view stands to reason.

It is written in the Buddha-scriptures that everything in this world was first created from Asat *i.e.*, Chaos. Now, this chaos was taken to mean 'nothing' by some followers of Buddha, with the result that the Lord Buddha came to be reckoned in some circles as an atheist.

But this view is quite erroneous. For it is also written in the Vedas that everything in this world first came from Asat *i.e.*, Chaos. (Asataḥ Saḥ Ajāyata, *vide* 72 Nasadia Sukta, Rig Veda) and this version is also echoed in the Bible and the Koran. And neither is atheistic.

That the supreme soul is all-pervading is unanimously admitted by the Vedas, the Koran and the Bible. The Lord Buddha is also not of different opinion, for, while deeply absorbed in

meditation, he came to learn, just on the eve of his attainment of great knowledge, that it is simply illusion which, by injecting false knowledge to soul, produces all these false pleasures and pains in this world. So, as soon as he attained the true knowledge, he addressed the 'Illusion' abiding in the soul and said, "Ah! Illusion, now I see it is you who are at the root of all the diseases, sufferings, infirmities and death which are crying havoc in this world! Now, you will be sacked bag and baggage from this world."

That this chaos or 'Asaṭ' cannot mean 'nothing' is to be admitted by all sensible men; for the supreme soul pervades everywhere in this universe. Now, if this 'chaos' means zero or nothing, then the all-pervading soul also comes to zero or nothing, which is quite absurd and impossible, for it can never mean nothing.

Thus chaos or Asaṭ can never mean nothing. So the commentators of the Vedas have explained this term 'nothing' as some imperceptible thing. Later on, the great Sankaracharya argued with more than two hundred of renowned Buddhist sages on the wrong interpretation of the saying "Asaṭaḥ saṭ ajāyata", *i.e.*, "everything was first created from chaos" and as no Buddhist sage

could cite a single example of anything coming out of nothing, they were at last compelled to admit that the correct interpretation of the saying “Asaṭaḥ saṭ ajāyata” would be that the visible creation grew out of the invisible.

When the Hindus deviated from the path of religion, at that time Buddha incarnated himself, not to destroy, but to fulfil the logical conclusion, the logical development of the religion of the Hindus; and in consequence of which, the Hindus accepted him as the incarnation of God and began to worship him accordingly. It is quite impossible for the Hindus, the firm followers of the Vedas, to accept a person who rebels against the Vedas to be the incarnation of God.

## RELIGION, PHILOSOPHY AND SCIENCE.

Religion is the unerring voice from the heaven while Philosophy and Science are the erroneous voices of the earth.

Religion presents before us a true and perfect programme of human life here and hereafter while Philosophy and Science hold before us a different aspect of life which is most imprfect and erroneous.

As there is truth in religion, the fundamental principles of the scriptures never differ from one another, while the different schools of philosophy and science are always at variance with one another.

Where the interpretations of Philosophy and Science exhaust themselves and are of no avail to mankind, Religion comes in and takes up the task and correctly explains the mysteries of existence.

Religion has got the key to open the door of supreme bliss, while Philosophy and Science are not even aware of the existence of the same.



## GOD, SOUL, ENERGY OR LIFE.

The present day tendency, unfortunately for the animate world, is to deny or to doubt the existence of God ; to raise hot controversy to cloud the issue all the more. It is patent to all that truth will not be in sight so long as controversy rages. I, therefore, propose here to make an end of all such wordy warfare that has eaten into our vitals and endeavour to show, in my humble way, that ultimately 'there is a Hand that guides' the destiny of the Universe, that He is God, the Eternal Being, the Omniscient, the All-Blissful, the Almighty Author of all work or thought. Nor will it be beyond my scope to prove, with the process of my say, how philosophers, prophets and scientists of all ages and of all schools have recognised, directly or indirectly, the existence of the benign Creator.

It is common experience that besides the body, we come across in every person (animal), another peculiar thing which, though invisible, is conscious and active, feels pleasure and pain, heat and cold and so forth, and at whose will our hands work, legs move, eyes see and ears hear. In fact, it is the thing which is the doer of all our actions and

is conscious of our pleasures and pains. Call it Soul. Now what is this Soul? We must be a little more explicit on this point. As our body is the epitome of the physical world composed of elements, so the conscious and energetic ego in each individual is part of that bigger Soul or Life which pervades the Universe.

Now, if that conscious and energetic ego of each individual is regarded the doer of things done by the individual and conscious of the feeling felt by the individual, it may be reasonably presumed that the all-pervading Soul or Life is directly or indirectly the doer of all works and conscious of all feelings that occur in this world. Thus it may be stated that the all-pervading Soul is the source of all our actions and thoughts, and everything in this world is moving at His volition. This supreme conscious Soul is varyingly called God, Soul, Energy or Life.

According to the Vedas, the Bible, the Quoran, and other scriptures of this world, this thing is God. According to modern Science, it is Energy. Yogis call it Param-Atman. Philosophers know it to be the supreme Soul. And it is Life for other branches of knowledge. In fact all the departments of human enquiry and learn-

ing admit this peculiar thing we perceive in each animal body.

To establish its character of eternalness, we have support at our back of all the prophets, materialists, scientists and philosophers. That matter is indestructible is admitted on all hands : What has once existed can not be reduced to nothing. It may be likewise argued that once we admit the existence of the thing which feels pleasure and pain, it will be quite wrong to think of its total annihilation from the world. So this thing or soul will live on to eternity. The All-blissful aspect of Soul will be a subject of our discussion a little later on, in which the evidence to be adduced in its favour will, it is hoped, be unassailable in its nature.

## MIND. .

It has been clearly explained before that the soul is the doer of all things and is conscious of all states of pleasures and pains, but it itself cannot feel the sense of touch, smell, sound or taste. The soul of a blind man cannot see, that of the deaf cannot hear and so on. So it may be claimed that the soul feels through the organs of senses, *viz.*, eyes, ears, tongue, etc., with the help of another thing which is called mind.

Some say that there is no need of admitting the existence of mind as a separate, independent something, for the soul sees through eyes, hears through ears, smells through nose and so on. But this view is fundamentally wrong.

Why cannot the soul of a man, when asleep even with eyes unfolded, see anything, or why is it deaf to all sounds around? Why does not the nose of a sleeping man smell? Those that do not admit the existence of a mind hold that the soul, during sleep, cannot see or hear anything on account of the severance of connection between the soul and the organs of senses. But it has been unanimously admitted that the soul or life is all-

pervading ; so the question of separation from the soul does not or cannot arise at all.

Even during sleep, the soul is not separated from the organs of senses.

Thus we are bound to admit that it is not through the organs of senses alone that the soul can see, hear, taste, smell or touch, but it is dependent on some other factor, which is mind.

Our organs of senses are of two kinds, namely visible and invisible or subtle.

Mind as a functioning reality finds respectful recognition in almost all the branches of human knowledge generally. It is Physics alone among the positive sciences of today that denies the existence of mind. Not only that ; that attitude leads it, as a matter of course, to deny the truth the subtle sciences like Hypnotism, Mind-Reading, Will-Force, have so ably and conclusively demonstrated before the wondering world of letters. For each of the sciences has its root in nothing but Mind.

The educated world in general, however, believes in the reality of Hypnotism, Mind-Reading, Will-Force, and the occult science like the Yoga System of the ancient Hindus. The argument advanced by Physicists is one like a clear-headed man down in knee-deep water ignoring

water itself. The learned world was not slow to realise the inadequacy, hence the inefficacy, of such argument obviously due to sheer incapacity for a rational explanation. In this respect Physics has evoked scathing criticism from competent authorities not only in this land, but in the Western countries as well.

On Physics Mr. C. E. M. Joad says :—

It cannot have escaped the notice of anybody who has the most cursory acquaintance with scientific thought that the world of physics is very different from the world of everyday life. The latter is qualitatively rich and varied, the former qualitatively simple; the latter contains many features, smells, for example, tastes and colours, which are not to be found in the former. Indeed, apart from motion, shape and number, it is difficult to say what characteristics the physicist's world does possess.

What account, then, does the physicist give of the qualities which, present in the familiar world, are absent from his own.

In illustration of the general procedure and limitation of physics Sir James Jeans invokes the famous simile in the seventh book of Plato's Republic. A row of prisoners is sitting in a cave

chained so that they can look only in one direction. Before them a fire is burning, and between the fire and the prisoners is a raised platform along which passes a constant procession of moving things.

The prisoners see not the things but the shadows of them cast by the fire upon the wall in front of them ; since, they can never turn their heads, they do not know this. Sir James Jeans likens the physicist's knowledge of the external world to that of the prisoners ; it is a knowledge of shadows.

Professor Eddington, Mr. Joseph Needham and others suggest that the world of Physics is symbolic, not real.

'Mind', Prof. Eddington believes, 'is the first and most direct thing in our experience ; all else is remote inference'. We have, he continues, an acquaintance with the mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics.

The method of science is clearly not the only mode of knowing things. Science does not, for it cannot, tell the whole truth about things. In dealing with symbols, as it does, it cannot get at the reality behind. So other avenues do exist for

the exploration of the Universe, the æsthetic, the moral, the religious. This trinity of human culture Science has failed to render amenable to its methods; whereas Art has amazingly won it into the embrace of its canons. Writing in the Observer for April 13, 1930, Sullivan goes on to say that 'in the new Universe, it appears, our religious insight is granted as great validity as our scientific insight. Indeed, in the opinion of the greatest creator of them all (Einstein) our religious insight is the source and guide of our scientific insight.'

Now we may conclude with noting down a very amusing observation of Mr. Hallward on the Science of Physics :

A gentleman once wrote a book on Philosophy. One of his theories by a chance coincidence tallied in toto with a theory of Physics. Overjoyed to mark such a lucky affinity in thought, as he would call it, he took the manuscript to a veteran of his line and requested him to see it through, and did not fail, of course, to point out to the master Philosopher how one of his own theories adumbrated in that work was so independently similar to some latest theory of Physics. The great Philosopher, however, laughed it out with the remark that a



book, such as that, which would have to change opinion from time to time, scarcely merited any pains for review. Quick to learn the lesson of the jest, the writer, with whom saner counsel prevailed, revised the book in that light and discarded the theory originally advanced.

## VISIBLE AND INVISIBLE ORGANS OF SENSES.

There are two kinds of elements in this world, *viz.*, the visible and the invisible or subtle. The elements which we can see are visible elements namely, visible water, visible fire, etc. and those we cannot see are invisible elements *e.g.*, the water in smoke and the fire in hot water are invisible or subtle elements. According to elements—this world is called both visible world and invisible world.

So our organs of senses also are of two kinds namely, visible and subtle organs.

The soul with the help of mind realizes the material world, through the visible organs of senses and the invisible or subtle world, through the invisible organs of senses.

How the soul is aware of the different attributes of the outer world, such as sight, hearing, smell, taste and touch, is being explained below—

*Sight*—The soul, with the help of mind and eyes, realizes the sight of the visible world.

The soul, with the help of mind and subtle eyes realizes the sight of the subtle world.

*Hearing.*—The soul, with the help of mind and ear, realizes the hearing of the visible world. The soul, with the help of mind and subtle ear realizes the hearing of the subtle world.

*Smell.*—The soul, with the help of mind and nose, realizes the smell of the visible world.

The soul, with the help of mind and subtle nose, realizes the smell of the subtle world.

*Taste.*—The soul, with the help of mind and tongue realizes the taste of the visible world.

The soul, with the help of mind and subtle tongue realizes the taste of the subtle world.

*Touch.*—The soul, with the help of mind and skin, realizes the touch of the visible world.

The soul, with the help of mind and subtle skin, realizes the touch of the subtle world.

*Sexual pleasure.*—The soul, with the help of mind and sexual organ, realizes the sexual pleasure of the visible world.

The soul, with the help of mind and subtle sexual organ, realizes the sexual pleasure of the subtle world.

## A BRIEF ACCOUNT OF CREATION AND ITS PURPOSE.

*Universality of Energy*—The principle of ‘no energy, no action’ is an admitted fact. It could not have been possible for the sun to radiate its rays to our planet lying millions of miles away, if there would have been no energy permeating the space in between. According to the law of gravitation, again, all things in this universe are attracting one another. Hence no division of opinion as to the universality of Energy.

Originally, the universe contained only two things, the characteristics of both of which are that they are without beginning and without end. One was the Supreme Soul or Energy and the other, the restless “Prakriti” or cherisher of creation.

The attributes of the Supreme Soul are uninterrupted bliss, omniscience and what is known as “Satva guna” or the positive quality. The prime attribute of “Prakriti” is “Tamaguna” or the negative quality. By virtue of the power acquired from this “Tamaguna” she renders all continuous current of actions dull and monotonous, depriving it of all its charm and attraction.

Thus the possibility of creation and growth of the new.

In the beginning, however, there was no activity and the creative instinct of "Prakriti" lay dormant and found no scope for its work. Time came when under the influence of Prakriti's Tamaguna the enjoyment of bliss by the Supreme Soul was totally paralysed. Finding no way out, He came to assist Prakriti in the act of creation.

This "Prakriti" is no figment of exuberant fancy, for it is common knowledge that all the creatures of the world that creep or crawl, walk or wing, invariably feel the influence of this Tamaguna of Prakriti.

If we were tasting of a delicacy like nectar everyday and enjoying it to the full with an extreme sense of happiness we would find in course of time that even the nectar and happiness had become vapid and lost all charm.

In order to preserve their fascination we must also taste of their opposite—the bitter with its opposite—the sweet, sorrow with its contrast—happiness. Otherwise, there would be no such pleasing sensations as sweetness or happiness.

The workings of this Tamaguna, as discerned invariably in each individual creature on this planet, point out unmistakably that when the

qualities in the created units are but parts, there must be reasonably a common source or whole from which these issue out and that the whole is what we have called Prakriti. However, the Supreme Soul, for the sake of creation, sacrificed a portion of His bliss and exchanged it for a proportionate amount of sorrow and thus kept the remaining portion of the bliss intact, just as the sea, attracted by its opposite the sun, sacrifices a portion of its water so as to preserve the coolness of its vast expanse.

Satvaguna or the positive quality generally remains inert in the Supreme Soul. But at His volition some portion of it became stirred in the interest of creation.

Then this stirred positive quality of the Supreme Soul and some portion of the negative quality of Prakriti together produced "Rajaguna", or the source of creation or the embryo of mind.

Just as millions of fishes are born of a single egg, millions of minds were created from the first embryo of mind. The virtue of these restless minds is desire and the touch of these minds feels cool.

How this illusive world of sorrow has been gradually created by the revolutions of mind will be shown a little later on.

Like the self-inflicted wound in the body of a paralytic caused as a measure of permanent relief, the Supreme Soul caused a deep wound in His body divine and the pain from it He kept afresh for ever so as to ensure eternal enjoyment of the bliss sublime without let or hindrance.

This wound is symbolic in sense :

It is the world of life. Just as a father would anxiously attract his troubled son from danger spot to his loving bosom for safety, the Supreme Soul, in His infinite mercy, never fails to attract the creatures of the world to His blissful presence with a view to deliver them from the bondage of misery.

That the one and the same band of the created beings might not suffer the pangs of life to eternity, He creates new ones as substitutes for the old ones in suffering whom He chooses to take away after they have served their respective term in the world.

This attraction of the Supreme Soul is suggestive of the attraction that so amazingly exists in the Universe. The purpose of birth and death may well be traced back to such creations of new beings and deliverance of the old.

All sacred texts show the Supreme Soul as glorious with a corpus luminous, His touch as vibrant with heat.

It has been already said that a small space of the Universe is pervaded with millions of restless minds. The virtue of these restless minds is desire. Their touch feels cool.

Now, a minute particle of the Supreme Soul with the united touch of those countless minds of contrary virtue was highly overwhelmed. This mixture of heat and cold caused the formation of gas which occupied a certain portion of space in the Universe. Minds had no place in the higher sphere. The gas began to spread all around. The portion that rose upwards became condensed by the attraction in process of time and produced the huge Sun and other heavenly bodies; while the portion that remained below came in contact with the coolness of the innumerable minds only to be converted into an ocean vast. A little residue of this remarkable gas, when solidified, formed this Earth which was at first hot and luminous.

In course of time the Ocean swelled in size and eventually engulfed the Earth.

Similarly, the Sun grew in bulk and its heat in intensity. The Ocean reacted to the



intensified heat and receded to the normal. The Earth emerged out of it, with its surface heat abated. As time rolled on, the united body of minds became dismembered, and each separate mind spread over the Ocean and the Earth with the result that there began the creation of the animal kingdom.

Those numberless minds by overwhelming the minutest particle of Soul with their restlessness caused the formation of subtle cells of numberless germs. Once this restless mind with the subtle germ-cells entered the muddy bubbles near the sea-shore and completely overwhelmed the particles of Supreme Soul lying there. The result was that it began to behave as a living unit distinct from, and independent of, the Supreme Soul. Thus, for the first time, the muddy bubbles gained a consciousness and will or volition ; and the air in the bubble formed the vital air in it. In this way went on through ages the process of creation of countless small living beings of the shape of bubbles on the ocean. The actions of these minute beings do not die with their visible bodies but leave an impression behind affecting their subtle bodies. These subtle bodies procure after a hearty search another minutest particle of the Supreme Soul or Energy and mature their own

respective souls according to the merits of their acts. Thus the bulk of the bodies of these minute beings began to grow up gradually in proportion as these beings matured themselves by their actions in their bodies both subtle and visible.

Now, these minute aquatic beings took different shapes and became classified under different groups and species, inasmuch as there was no equal distribution of water, earth, air and soul in the muddy bubbles which were, again, of different shapes.

Thus there arose in course of time various species of aquatic animals big and small which filled the ocean. To keep these swarming millions of aquatic beings in peace and order the Supreme Soul, with some vital part of Being, entered the Fish of a bigger species. Of the ten incarnations of God, as the Hindu scripture has it, the Fish has the honour of showing the first.

On the Earth the similar process was at work, and life developed gradually from the bubble to the dwarf and culminated in man. Such is the version of the Purana. The soul being gradually developed with the sum of the minutest parts of the Supreme Soul turned into human soul. The human soul, then, got the scent of a quite new thing—and that is Conscience. With the help of

this conscience man was able to subdue the mind or rather its restlessness, the sole cause of earthly miseries, and succeeded in attaining to the sublime bliss of the Supreme God.

All earthly creatures from the minutest germ to the huge animal were guided by mind. It was man who first rebelled against mind. The inevitable effect of it was that the gradual development of the earthly beings for the first time encountered a check in the body of man, and reaction set in. There ensued a keen struggle between Soul and Mind in the human body. The developed soul of man, after subduing the restless mind with its propensities like passion, anger, greed etc., scented the divine bliss through his acquired knowledge and rushed on like a victorious hero to have it.

On the other hand, the undeveloped soul of man suffered defeats in the combat with mind and was overwhelmed with afflictions.

## WHY DO MEN TURN ATHEIST.

All the scriptures of the world have been compiled with the unerring direction of God. It is an axiomatic truth which no wise man can deny ; and why it is so, is being explained later on.

The founders of all religions have for the good of mankind, collected together all the laws of religion and put them in black and white.

The laws of religion were to them the mandates of God, and so, for the establishment of the same, they did not think it quite proper, rather they thought it profane, to explain those laws thoroughly and elaborately by having recourse to arguments and reasonings ; and it would not have been also decent on their part to do so, true devotees and apostles of God that they were. Of course, later on, the competent commentators brought out elaborate expositions of the sacred books according to their own individual wisdom, with the result that it gave rise to divers opinions of ten at variance with one another.

But, in essence, the doctrines of the different scriptures cannot or do not differ from one another.

Not only the Vedas, the Bible or the Koran but, in fact, all the scriptures of the world emphatically declare that God is, that He is all powerful, all knowing, supremely blissful and most kind, and that everything in this world is done at His will.

But to us, mankind, God seems to be most cruel and highly selfish; and it is not quite unnatural for us to think so in the face of the circumstances through which we have to pass, the consequences which we experience daily in our worldly life, and the sufferings and privations which we suffer.

If God be kind and merciful, then why is it that so many millions go about starving and cry aloud piteously for a slice of bread?

Why is it that thousands of people are seen committing suicide, unable to withstand the pangs of misery and starvation?

If God be kind and merciful, then why should He snatch away the only child, perhaps the stay of the family, on whom the parents counted so much, nourishing high hopes in their hearts, and thus render them wretched, making them feel the burning sensations of fire lighted up in their bosoms. If God be kind and merciful, then why does He shower on men disease, pain and death

just to stifle them with suffocation in the ocean of miseries?

In reply to these above questionings, the commentators on Hindu and Buddhist sacred texts say that as man, taking a rope for a snake, is startled up and is overwhelmed with fear, so he, through illusions, mistakes the cause of happiness for that of his misery and is unnecessarily overwhelmed with false apprehensions.

There is truth, no doubt, in the reply. But the question is—What is this illusion? Why has God, the merciful and all powerful God, created this illusion, just to make mankind suffer the horrible pangs of misery? The commentators, however, are silent on all such questions.

Why has God created the illusion? In reply to this, the interpreters of Vaishnava religion have got to say that this illusion is nothing but a playful role of God.

But men endowed with better intellect are not satisfied with this answer and they say that such a playfulness can never become a kind and merciful God.

The followers of Ganapati are of opinion that it is a universal law that there is no rose without a thorn, so God is not to blame for our miseries.

But not satisfied with this explanation men are apt to ask, "Why not? Is not your God the law maker?"

The exegeses of Mahommadan, Christian and Hebrew religions have also given the same interpretation as the one above mentioned, though somewhat in a different way. According to those faiths, Adam and Eve are the first created beings of God; they tasted of the fruit of the forbidden tree of knowledge; then they became overwhelmed with false pleasures and pains just as were the angels in heaven.

But many learned critics doubted the truth of the above theory. If everything was done at the will of God, they argue, why did Adam go to entertain an idea quite contrary to the will of God? This shows that everything in this world is not done at the will of God. It was Adam and Eve who disobeyed the command of God, and for that simple disobedience, the whole mankind, nay the entire creation, were doomed to suffer the ills that attend life.

If such God was merciful, then who was really cruel in this world? Commentators, regrettably enough, never attempted to solve such problems by convincing arguments, and the result is that millions have turned irreligious and even atheist.

## ILLUSION OR THE RESULTANT OF THE FRUIT OF THE FORBIDDEN TREE OF KNOWLEDGE.

This universe is full of millions of stars and planets, and this earth also is one of them.

In comparison with the universe the earth is as small as the oceanic whirlpool is to the ocean.

All quarters of this globe are abounding in innumerable restless minds. These minds are so minute that they are not visible even through a microscope.

According to the Vedas and all other Hindu philosophies this minute mind is always restless, and it has an attribute—a desire, which develops into anger, greed, avarice, pride, etc.

As this restless mind has existence, it cannot be reduced to nothing (zero) by any means.

As some portions of the oceanic water coming in contact with the whirlwind revolve round and round, so on the earth some portion of the all-pervading soul, coming into close union with the restless and revolving minds, revolve round upon the wheel of desire and go by the name of embodied souls.



The restlessness of mind causes embodied souls to be overwhelmed with false show and makes it feel unreal weal or woe. This false show and unreal weal or woe have been taken as the Illusion, by the Hindu and Buddhist philosophy, and as the result of the fruit of the forbidden tree of knowledge, by the Bible and the Koran.

That the restlessness of mind or any other thing lies at the root of all the deceptive appearances (illusions) of souls will be evident from the following examples :

1. When we drink some intoxicating fluid, our mind getting more restless revolves more rapidly and then we come to hear a faint but audible noise of the mind. We then lose our own personality and weep or laugh for nothing. If we try to find out the cause of this false condition, we come to the conclusion that the restlessness of the mind is the cause of the same.

2. If a spark of fire is moved in circle with electric speed, we come to see a fire circle in place of the spark. But none can deny that this fire circle is nothing but a deceptive appearance. If we now try to find out the cause of this false show, we come to understand that the restlessness of the fire spark produces the effect.

3. In a cinema film the photos of men and women which are taken are not really in a moving state in a film. But as soon as the successively taken up photos begin to revolve rapidly with the help of the cinematograph, we see the reflections of those photos produced on the screen in a moving state. On the other hand, if the machine moves very slowly, we do not see the reflections of those very photos in motion. From this it is clearly evident that this moving picture which we see is only an illusion, and the restlessness of the pictures is the cause of the same.

4. When a boy standing in the middle of a courtyard turns round and round rapidly, he experiences as if all the houses around are turning round and round. But it is known to all that this is nothing but a false feeling, so in this case we can easily affirm that the restlessness of the boy lies at the root of this deceptive appearance.

Thus it may be reasonably presumed that in this world where there is restlessness there is illusion.

Embodied souls and ourselves are the same thing. So it cannot be denied in any way that what is the cause of our illusions is also the cause of the illusion of the embodied soul.

Thus we are enabled to verify that the restlessness of mind causes embodied souls to be overwhelmed with false show and makes it feel unreal weal and woe.

## GOD IS NOT TO BLAME FOR THE MISERIES WE SUFFER.

We know that the pictures we see in a cinema are not real. But when we see those pictures we are greatly affected by those very false showings and forget ourselves and we feel happy in a happy scene and miserable in a scene that is tragic. At that time we really enjoy those scenes as real, and we are not at all inclined to regard the same as unreal.

That our embodied souls (*i.e.*, ourselves) become self-forgetful is proved by the false pleasures and pains we feel in a cinema show.

Had we not lost control over ourselves, we would not have been affected by false pictures in a cinema—happy in happy scene and miserable in a tragic one. Though the soul is omniscient, yet its smaller portion, the ego, coming in contact with the restless mind, becomes confused and forgets itself. It forgets that it (the ego) is a part of the Supreme Soul pervading the universe and imagines itself to be something quite different from and independent of the Supreme Soul.

This supposition of the self, through illusion, is what we call egoism.

In a cinema show when the scene is tragic, we feel miserable and for these miseries none but a fool would think that the film producer was to blame.

Similarly in the cinema show of the world, when the scene is tragic, none but a fool should lay blame at the door of God.

## THE GROWTH OF VICE.

As the seed sown in the field gradually grows up with the help of light, air and water and ultimately develops into a plant with its roots, stems, branches, leaves and flowers and fruits ; so also our mind, absorbed in desire, in contact with our body, gradually grows up with the help of sight, hearing and taste and the like organs of perception and ultimately produces greed, avarice, anger etc., which overwhelm the embodied soul with a false sense of misery.

As the pouring of burning oil on a seed checks its growth, so the practice of virtue retards the growth of caprices in the mind, which is the source of vice.

## UNHAPPINESS.

The state of separation of the part from the whole is unhappiness. A portion of sea water, for instance, heated by the sun of contrary virtue, turns into cloud that floats in the sky, quite in separation from its original receptacle. Now this state of the existence of water in the shape of cloud is quite uncongenial to the water, inasmuch as it has to move in surroundings totally unfamiliar, and, therefore, unnatural. Similarly, the little portion of the Supreme Soul, as manifested in the living being, when puzzled by the mind of contrary quality, forgets its real identity, and passes under the name of embodied soul.

This embodied soul is not really separated from the Supreme Soul—and there is only a semblance of separation ; yet when overwhelmed by the mind, it comes to regard itself as quite distinct from the Soul Supreme, and experiences a false feeling of unhappiness.

## THE CAUSE OF HAPPINESS AND BLISS.

The reunion of the part with the whole is the cause of happiness. The same is true of the embodied soul in its enjoyment of bliss with the Supreme Soul.

The river which is the ultimate outcome of the clouds transformed rushes down hills and dales overcoming all obstacles in the way with the sole object of meeting the sea, and knows no rest till the goal is reached when it does lose itself in the ocean that is one and entire. Like the river, our embodied souls are rushing forward through various struggles and strifes in our worldly life in order to be united with the Supreme Soul. The embodied soul will find real rest and peace and bliss only when it will lose its own separate existence in the Supreme Soul, after tearing off the veil of illusion imposed by the mind. The union, as has been said before, of the embodied soul with the Supreme Soul, is the cause of bliss. It is just for this reason that from the very beginning to the end of our earthly career we feel uneasy like fish out of water and long for peace and bliss.



Modern man is apt to believe that Mammon alone can favour us with peace and happiness. Hence such wild worship of the god all over the globe. Nothing could be more suicidal. It is not difficult to prove the hollowness of this belief and practice from the lives of men who are the envied owners of millions and multimillions, and who yet go about miserable in the world. Equally with their less favoured neighbours, nay, even with the obscure worker in the slums, the Dollar-Princes are painful partners in human sufferings, helpless infirmity, dreadful disease and death. Nor are they in the privileged possession of the clue to the much needed corrective that will effect a total cessation of the mind's whirling cycle.

Shah Jehan, the magnificent Mughal Emperor of India, maintained, as we all know, a Court that in splendour far outshone any other the world had seen. His dream of idealised love found so happy a shape in the inimitable Taj. His Peacock Throne was a marvel. And all these wonder-creations were possible from a lavish expenditure of his fabulous wealth that accumulated through the wisdom of three generations. Nor was he wanting in the qualities of heart. His valour was only equalled by his magnanimity. His affections for his sons and daughters were

carried to a fault. Could the grand monarch with all the possessions and achievements evade the ruling of destiny? Rather, by a strange irony of fate, the troubles and sufferings of this royal lover of pomp and show were intensely more than could be conceived of. Alas, the last days of the Emperor Shah Jehan in his captive infirmity, and at long last the manner of death present a picture too tragic for our tears.

A childless woman of wealth is generally very eager to have an issue. Her mind is restless; she yearns and yearns. Fed by hope, she sees the prospect of peace in the offspring to be. But if she is blessed with a child, her anxious care grows with the age of the babe and she devotes most of her time and energy to its healthy rearing and safety. Her fond mind entertains curious fears about evil that might befall her phantom of delight, and she accordingly takes precaution against all such misgivings. Where is her peace then? She was more in peace without the child than with it. She realises in no time that her cares and troubles have multiplied hundred fold. Thus neither wealth nor conjugal love nor maternal affection can bring us peace and happiness we seek so much.

## THE PATHS OF PEACE.

It is only by stamping out the illusion which has enveloped our being that we can find the royal road to peace and happiness. There have been suggested three ways by which we can get rid of this illusion. They are as follows: (A) Knowledge, (B) Action, (C) Devotion. For men given to worldly pursuits it is not easy to follow the path either of knowledge or of action. So the sages have laid stress on following the third path—the path of devotion—for the average man.

A. *The Path of Knowledge*: The path of knowledge is as tedious as it is difficult. Complex to the extreme, it has enabled but a fortunate few to shake off the intriguing influence of illusion and to taste of the truth eternal. The best and surest means of rising to that privileged position lies openly in the successful solution of the problem raised by the query, 'Who am I?'

B. *The Path of Action*: A band of ancient sages of India devised a sort of practice very peculiar in its nature. This practice was perfected into a system. The actions required for the practice are varied in their nature from the highly

complex to the easily possible, which often prove baffling. This is what is known as the yoga system. By resorting to this course of action man can be freed from the all engrossing illusion so as to enjoy spiritual bliss in continuity for ever and for ever. This system entails time and industry, perseverance and sympathy, sincerity and steadfastness. We deal here with the easiest method. The matter is highly technical and merits close attention for a proper understanding. It may be permissible to introduce here, of necessity, a few words and epithets that cannot be correctly Englished.

## THE CAUSES OF SEXUAL PLEASURE.

We have already shown that the Soul with the help of the mind and the copulatory organs enjoys the sexual pleasure, and that it is the restlessness and revolutions of mind which stand in the way of our perpetual enjoyment. In the human body near the anus there is a small place known to the sages as “Mulādhāra.” As the river in flowing from the mountain top widens its course through the precipices and plains till it joins the sea, so the “Sūsamnā,” an elastic nerve-tube, beginning from that particular place we have called “Mulādhār,” proceeds higher up expanding itself gradually in touch with other nerves and tendons till it meets the filmy encasement of the brain, we should call here the “Shahasrāra” for our present purpose. This tube, again, is crowned with main cycles, lotus-shaped, seven in number. They are arranged according to their temperature in the descending order : Bhu, Buba, Sva, Maha, Jana, Tapa, and Satya. Each of the seven cycles is composed of eight lotus-petals.

It will be convenient for our understanding to register here the degrees of heat of the main cycles.

Satya has been experienced to maintain a heat of  $20^{\circ}$ , Tapa  $25^{\circ}$  to  $30^{\circ}$ , Jana  $35^{\circ}$  to  $45^{\circ}$ , Maha  $60^{\circ}$  to  $70^{\circ}$ , Sva  $90^{\circ}$  to  $105^{\circ}$ , Bhuba  $115^{\circ}$  to  $130^{\circ}$  and Bhu  $160^{\circ}$  to  $200^{\circ}$ .

These seven rings are the stations of the mind-engine. Five slender nerves starting from the five sense organs such as eyes, ears, tongue, and nose have met together at the station Bhu. At this station mind performs 160 to 200 revolutions per some minutest unit of time, say a second, near the junction of those slender nerves, and as a result, the embodied soul perceives the sight, the hearing, the smell, the taste and the touch of the sensuous world through the medium of the sense organs. Higher above Bhu exists Bhuba consisting of the said sense nerves united, the "susamnā" and the main nerve relating to stomach, where the mind does the revolving 80 to 100 times per second. Higher still is located Sva comprising the combined nerves of Bhu and Bhuba and in addition a nerve from the copulatory organ. Here the heat is  $90^{\circ}$  to  $150^{\circ}$ . Mind, like quicksilver, is cool in its virtue. When heated, it becomes restless and begins to revolve. The more intense the heat, the greater its restlessness and the quicker its revolving. The first impact of heat generates desire in the Mind. With graduated intensity of heat grows

passion, passion begets greed, and greed in its turn produces anger ; and of anger is born infatuation. This infatuation or man's forgetting his own real self, is the source of all human error and trouble. Here is a short tale to illustrate the point.

A man once lived, we are told, who acquired high merit and distinction in society. For a pretty long time of his life till the noontide brilliance of his youth he was quite innocent of the idea of sex. On one occasion, while he was going out for his evening ablutions and prayers, a woman of superb beauty and charming look chanced to cross his way. A psychological moment it was ! The very sight of the fair woman at once aroused his sense of sex. He was captivated ; and he was instantly enamoured of her. He would have her anyhow. This desire of lust brought greed in his mind. He then used many a tempting art upon the woman so that she might yield to his will. But when, to his disappointment, he saw she would not, he grew furious with inward rage, and began to coerce her. All this, however, was of no avail. All means failing, he was resolved upon eloping with the woman of his heart's desire. As he thought, so he did. In course of time the kidnapper was arrested and convicted of abduction, and sentenced

to a heavy term of rigorous imprisonment. Inhuman was the suffering he must needs have experienced within the prison-door. His infatuation, his loss of the power of judgment, brought the misery. This unmistakably points to the process how there arises in human breast a desire, from desire grows greed, from greed avarice, from avarice anger, and from anger infatuation.

Likewise, when we trace the cause of all our woes we realise, sooner or later, that it lies in our errors or delusion, and that the mind, in the last analysis, is the origin of the series of perils flowing down to the depths of delusion.

Just previous to the enjoyment of sexual pleasures the mind is forced upwards by the swelling copulatory nerve and ascends the ring of Sva there to perform the cycling at a speed of 60 to 85 times per second. On account of the lesser frequency in the mind's revolution we feel a thrilling sensation of pleasure that passes under the name of sexual pleasure.

Nearly one inch above the ring or sphere of Sva we have the region of Maha where mind wheels 35 to 50 times per second for similar reasons. In the same graduated order are the locations of Jana, Tapa and Satya at which the whirling diminishes



from 25 to 10, till it reaches the point O in the sphere of Satya.

The restlessness of the mind, as has been already shown, is the quality solely responsible for our illusion, and this illusion deprives us of the perpetual enjoyment of bliss. The root of our miseries. From this it is reasonable to conclude that in proportion as our mind slows down its revolving speed from the dynamic to the static we have the possibility of attaining to the height of heavenly joy, perfect and perpetual.

It may be noted in passing that the soul can enjoy sexual pleasure for a few minutes, say four or five because with the discharging of seminal fluid mind resorts again to its former place owing to the incapacity of the nerve marked in the ring of Sva constituted by the "Susamna" and the copulatory nerves.

But it may be proudly claimed for the mighty Yogis of India that at the very initial stage of their occult practice they can, by their acquired power of placing their mind on the ring "Sva", actually enjoy sexual pleasure in all its intensity and for any length of time even without the exciting company of a woman and the loss of a single drop of the vital fluid.

At a more developed stage of culture, the Yogi gets the mastery of breathing by the subtle process known as “Prānāyāma” and “Nyāsa”. The peculiar art of holding and discharging the breath causes a swell in the ring of Maha, and the mind being thereby lifted, finds itself placed on the ring “Maha” where it performs 20 revolutions per second. The soul then enjoys bliss. By the same process, but gradually, the Yogis cause the mind to project on the cycle of Tapa and finally on the sphere of Satya where revolutions totally cease.

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One pertinent question may, however, be asked here: Is the checking of the seminal discharge humanly and ordinarily possible? When chemical analysis shows beyond a shade of doubt that one drop of man's semen is formed of a hundred drops of blood, it is worth our while to discuss the matter and to return a reply to the query it so richly deserves. The more so, when we know that this vital fluid in man makes for his longevity, the beauty and strength of his body, and is the source of his brain power.

No deed worth the doing was impossible of accomplishment for our ‘ancient seers blest’. Their rich and transcendent legacy contains, *inter*

*alia*, the golden means of solving this problem. Their broad and scientific scheme of education or culture embraced a course of discipline which the young learner had to undergo in his preceptor's residence for a number of years. This was a system which has come down to us as "Brahmacharyya", by virtue of which the young pupil learnt with profit how to gain control over the passions and desires of the heart, and for the matter of that, to preserve and increase his vital fluid. The health and morals they exhibited and the work they achieved are at once the envy and despair of most in these degenerate days, and inspire in our breasts a profound sense of awe and wonder.

So our easy and emphatic yes to the question. Times have changed and changed for the worse, and we have a totally different ideal of education, directing all energy to economic ends. This heritage of "Brahmacharyya" is a sealed book to us. Modern civilization presents us with comforts and conveniences of the flesh, as the be-all and end-all of life, and we have the self-complacency in going cosy and comfy about the world. Race degeneracy, dearth of man-power, and want of solid brain work are the bitter experiences in India to-day. A thousand pities.

Men are now, therefore, few who can realise the significance of the sort of discipline known as "Brahmacharyya". Barring the microscopic minority, the modern world is sure to scoff at the idea of its revival as a sheer nonsense. Where ignorance is bliss, it is folly to be wise. But my humble submission is that instead of doing it the injustice of contempt the modernists would do well to give it a fair and honest trial and see for themselves what follows their sincere attempt. The corporal air that causes all things in our body to move, though it pervades the whole system, has its special locations in the body such as the throat, the chest, the navel, the mucous membrane and so on. The portion in the region of the mucous membrane is called, "Apāna", and it causes purgation of stool, and urination, and discharge of semen as well in response to the different stimuli as may be. Now, if for some reason or other we feel the sudden need of stopping the passing of stools or urine during the time we are called by nature, we are apt to do it quite instinctively by contracting the anus to the full, and by drawing in the wind "Apāna" upwards through the rectal passage, knowingly or unknowingly. So with regard to the seminal discharge. Some might be led to think that the course of semen could only

be stopped for a time by such process and practice, but not for a long period. Against this impression we can boldly assert that it can be held in healthy check as long as we would wish.

If we fill a bottle with water and shake it uncorked, all the water in it will come out. But if we will cork the bottle of water tightly and then give it violent shakings as many times as desired, the water in it is sure to be intact. Likewise, if we could close with the wind "Apāna" the passage through which the seminal discharge is possible, we could easily perceive with joy how from that conscious effort the fluid was successfully checked in its course. The passage through which the semen seeks to flow out could be blocked by drawing in the wind "Apāna" upward through rectal canal and by fixing it then at the navel base.

Suggestions for such a process are offered in the lines below so that a few days' practice may put the willing learner on the line.

The first thing to be done in this connexion is to select a secluded place 'far from the maddening crowds' ignoble strife', and to retire everyday for a time to this spot. There the learner will have to take his seat in one or the other of the different postures, calculated to aid

him not only with concentration, but also with a speedy result of the occult process he is about to follow. Seated cross-legged, with the spinal chord kept erect throughout the time of practice, attention centring on the nozzle, he will now have to shrink his anus as much as he can and will at the same time take in breath by mouth, deep and slow in a way suggesting as if he was drinking from a tumbler through a slender pipe. Next, he will hold the breath for some time. Last, but not least, he will let off the breath in exactly the manner, deep and slow, not forgetting at the same time to restore the anus to its normal state. He will repeat this process many times at a sitting. If the learner would proceed with the daily practice of this breathing control and its concomitant over a couple of months he was sure to realise that he could let in the wind "Apāna" through the mucous membrane or the alimentary canal as we call it, and fix it somewhere near the navel.

In order to satisfy the readers furthermore on the subject I may refer them to the School of Yoga at Dacca in Bengal, pioneered by Mr. M. M. Shah, B.L., where instructions are imparted on the practice of Yoga in its initial stage. The result of this occult training has already proved convincing. The learned advocate may be

addressed at 8, Barakatra Lane, Dacca, Bengal, India.

If in the human body mind under some circumstances reaches a stage so as to make its revolution for at least 300 times per second, an unbearable pain is felt, and this pain leads to the failure of the heart.

Poison has a great heating effect on the various stations of the mind. A potion of the most virulent kind of poison is sure to affect the mind at any of the stations producing heat in that station four times as much as its normal temperature ; and consequentially the mind will now do its whirling four times faster than before. The result is death.

According to the Yoga system, would the mind be made to attain to the elevation of "Maha", through the path either of Action or of Devotion, then at that stage even the most deadly poison proved impotent to take human life. For, we know already, how in the sphere of "Maha" the mind performs its cycling from 35 to 50 times per second. A draught of the poison at this stage by a man would make his mind work 200 times per second and thereby keep him much above the death level. The wonderful survival of Prahlad, the great devotee in the Hindu mytho-

logy after his cheerful draught of a deadly poison is a brilliant case in point.

Only the other day, not even a couple of years now, an Indian Yogi took an easy draught of Potassium Cyanade, in the admiring presence of distinguished citizens of Calcutta, both Indian and European, and survived it, without suffering the least change in the physique, to the amazement of the audience. The miracle man was thought to have done the wonder by some stratagem. He was, therefore, instantly X'rayed in the Physics Theatre of the Calcutta Presidency College, by no less a scientist than Sir C. V. Raman, the Nobel laureate, who stood astonished to find the poison intact in the stomach.

Instances may be multiplied to show the solid worth of the occult practices known as "Yoga".



## THE PATH OF FAITH.

The path of faith has been prescribed as the best path for the general run of mankind. For the devotee to conceive of the Supreme Soul which is the embodiment of bliss eternal there is no course better devised. By having recourse to this way a devotee can easily shift his mind to the regions of Bhupa and Sva rendering him the bliss desired. But in the work-a-day world of to-day man has to fight tooth and nail for the provisions of his daily need, and this struggle for existence leaves him scarcely any leisure for thinking about God or the life after death, or anything conducive to his spiritual welfare.

Such a deplorable state of things gradually leads men to entertain doubt in the very existence of God, and makes the path of faith difficult of access.

Sensing the course of folly and destruction mankind had taken, Lord Gouranga made his august appearance in Bengal with the message divine that would once again save the distressed and misguided world. He formulated a doctrine of love and fellowship, of faith and charity. This

was heralding a new era, and in him was to be found the world's best friend, philosopher and guide.

The God's chosen was no mere idealist; his was no delivering sermons from any Mount. He gave his doctrine a practical shape. He composed devotional songs in the mellifluous vernacular and set them to charming music. He would not stop with it. He invited one and all to sing with him in chorus the glory of God, in full-throated ease. The rhythmic dance that invariably accompanied the chorus sung to the tune of the playing cymbals and tomtoms would grow heartier and heartier as the pitch of the chorus went higher and higher. The combined effect of these all was a wave of thrill to be seen surging the party in the graceful movement. Their faces beaming with a lustre that was not of the earth and their eyes overflowing with tears of joy compelled reverent following. They seemed for the time lost to the world of sense and transported into a world of beatitude. The whole atmosphere was etherealised. Demonstrably, devotion did succeed. Emotion and Piety smoothed the way. This novel cult of "Bhakti" or Devotion soon deluged the land 'to quicken a new birth'.

The chief merit of this devotionism lies in its threefold advantage: Its utter simplicity, its easy and infallible method for realising the heavenly felicity, and its direct appeal to universal humanity with all their conflicting convictions in matters of faith.

The gist of the doctrine in its practice may be suggested here for the guidance of those who may feel interested in it. Men and women who want to have the bliss divine should first secure the loving services of a true devotee. Around him will group a band of sweet-toned singers, twelve in number, from either sex. They will then sing devotional songs as hallelujah to God, and move round and round in rhythmic dance, some playing on the cymbals and others on the tomtoms, all the while. Working this mode of life under the right lead of a pious soul, for a period of ten or twelve days, or a fortnight at most, one hour a day, one was sure to taste of the bliss infinite.

Why is there, it may be asked, so much of the taste of bliss from such a trivial act? The reason is not far to seek. This moving round and round in a circle makes the mind a little more restless. Added to it, the energising lead from the right man, the concerted sounds of the cymbals and tomtoms, no less the overgrowing pitch of

the voice of the singing band have the effect of pushing the mind up to the wheel of Sva when man is enabled to feed on this felicity divine.

*Sound and one of its functions :*

When we strike the smooth surface of the water of river or pond with something, innumerable ripples will be formed as a result only to spread on all sides. Similarly our striking an object sends airy vibrations in the atmosphere, which spread around and beat the drums of ear. This beating is sound. Six slender sinews take their rise from the tympanum and unite with the nerve tube "shushamna" in their respective order. These slender tendons, affected by the different kinds and degrees of sound, awaken their respective petals of wheels. Thus the mind is forced up to the region and the individual feels pleasure or pain accordingly. The pealing of thunder, or the roaring of a lion, is apt to strike us with fear because it would awaken the petal of the wheel "Bhu" and mind would be projected on to it for such a feeling. On the other hand, the singing of song in the sweetest melody, would activate the petal of the wheel "Sva", help the mind to ascend there and thereby prepare the audience for the feeling of pleasure.

In inculcating this doctrine of devotion, Lord Gouranga would say in a strain essentially similar to the following : No matter who or what you are, saint or sinner, theist or atheist, prince or peasant, come ye, come all and join in the chorus to proclaim the glory of God—the abode of bliss infinite. Would you once had this experience. All light and no shadow, all joy and no sorrow, would be your portion. Sins and miseries would be things of the past, washed away by the high tide of love and joy never before felt. You would forget yourself within yourself. Regenerate with the golden touch of blissful immortality, you would be destined to lead your fellows to the region of eternal bliss. Misguided men, the Lord would continue, you had no hesitancy in rushing into the blazing fire or in diving into the perilous deep for money that was trash; for this money, you would not shrink from an angry lion or a hissing serpent to snatch a pearl from one's paw or a gem from other's crest. If you could do so much for what is but a temporary gain, if you could afford to play the game not worth the candle, would you not be aware of what is plainly your real and vital interest?

Would you not, ye sons of bliss, hearken unto me to know how I had known the Great One shin-

ing in golden glory like the crimson sun beyond the abyss of darkness? Would you not, therefore, throw yourself heart and soul into the quest of that fountain-head of bliss? Infatuated man, when will the veil of illusion lift up? The chance was now or never. Come along my path, he would urge, practise in the line of devotion, and build on truth and virtue; and a privacy of glorious light is thine.

## THE REMEDY OF THE PRESENT DAY EVIL.

The world has of late been hoarse with an anguished cry for peace. Is, then, peace at a discount on our earth? Why, quite obviously. The portfolios of the diplomats on commission contained, no doubt, from time to time, charming proposals for peace and entente cordiale among the nations. Pacts and Treaties have followed one after another, from Locarno to Munich. There is pose, but no peace. Because peace was sought not in the spirit of peace, nor was it laid down in principles truly pacific. Or else, why should there be now so much of armament and rearmament assuming alarming proportions and forming the foremost charge on revenue? The western world is seething with distrust and discontent. The war craze of the totalitarian states of Europe, resulting from a wild passion for self-aggrandisement in the clever garb of self-determination, is not gone.

Rather a possible alliance of two or more imperialistic powers making for their empires may be sensed without much fear of contradic-

tion. A big "JIG" could be the mightiest menace to world peace. As matters do stand, and there is no mincing matters, war has become inevitable 'as a biological necessity', to use the pregnant phrase of Nietzsche. The next war, unlike the previous ones, is visualized to be a war of civilisations. The western civilization ignored God and tabooed religion, almost for all practical purposes. In its mad pursuit of material gain as the summum bonum of life, it did not stop with its sky-scrapers and air-cruisers, with its elaborate arrangements conceivable for feeding on the roses and lying on the lilies of life. Nor were its ingenious inventions confined within the healthy province of human welfare. It has already developed an evil genius for planned murder. In the sick hurry for attaining notorious perfection, it has given the world not only the deadly curse of the Poison Gas, but also the Death Ray. If this be the consummation of its victory, it has run its days out. Grown effete, it must go. For it miserably failed in solving the mysterious problem of man. War can but change the map of the world; it can, at best, change the superficial face of humanity; it has ostensibly no power to end the evil. The canker lies deep down in the human heart. There must be a ministering to the mind



diseased, and mankind keenly feel the need for a healing principle.

There must then, first of all, be brought about a radical change in the very outlook of the humanity, next, in their ways and methods of life. God and Heaven should again have to be man's destined goal where peace and happiness for ever abound. Time was never more opportune for ushering in the reign of religion through the loving message of Lord Gouranga. The importance of a mission of bringing that message home to every door at this critical juncture cannot be over-estimated. Would the world shape itself in the light of the precepts of the Lord, as a result of successful and constant preaching by devotees and other exponents, it would be saved for the enjoyment of the life real. It would then realise how their material pursuits had led them to the giddy height of folly that offered them no sure ground to stand upon.

This happy state of redemption is not utopian in its conception, as many may think it to be. It is within the achieving of man. Reasoned willingness can alone bring it about. Time will deliver the oracle how or when this new order would prevail, if at all. Meantime it is of paramount importance to launch vigorous propaganda, world-

wide propaganda, urging on the imperative necessity for the acceptance of God and Gouranga as the motivation of life, and of the predominance of spirit over matter. Earnest endeavour, ceaseless endeavour can work wonders. Inspired with the mission of renovating the world for enduring peace and happiness with the gospel of devotion and piety, pioneers in holy bands will have to visit the farthest corners of the globe, time and again. Thus will be prepared the field by constant and sincere effort. To bring the grace of God within the easy reach of all is the greatest good man could render to his kind. Blessed are these true helpers of humanity, for theirs is the kingdom of Heaven.

## SLEEP, AWAKENING, DREAM AND DEATH.

It has been shewn before how our embodied souls with the help of our mind and bodily organs feel the sensation of light, hearing, smell, taste and touch of this world. Our mind is always being attracted by our body physical as well as subtle. When our physical body becomes tired on account of energy spent up in our various activities of the day, the mind enters our subtle body which exerts its influence on the former. The result is that we feel gradually losing our physical sensibilities and drowsy numbness seals our eyelids down and we fall into a restfulness. This is what we call sleep.

When, again, after the required rest our physical body feels refreshed and more energetic, it attracts the mind, and the mind returns to it. This we know to be the awakening.

When our physical body is totally worn out due to age or illness our heart becomes weakened more and more till it ceases to beat altogether. The vitality gone, the mortal coil no more serves as a fitting habitation for the mind. The subtle

body now attracts the mind, and the latter easily enters it in order to enjoy a permanent dwelling there. This state of the body corporal is death.

The sages have brought to bear the lesson upon us that the earth we live in is a field of action, where we have to work and work and where we can but have a partial enjoyment of the fruits of our labour, the full and complete enjoyment having been in store for us in the life to come.

Just in conformity with the scheme of our mind and body scientists invented cinematograph or the apparatus for producing pictures of motions by the rapid projections on the screen of a group of photographs taken previously on a reel. Thus with the help of our mind and some of the sense organs we are enabled to experience the sights and sounds of another artificial world. If this cinematographic world should have produced in us the sensation of smell, taste and touch, we could hardly realise the difference between this artificial world and the actual world we live in.

There is a striking resemblance between the cinematograph and our organs of senses, and the resemblance is almost natural in as much as the mechanism of the two visual organs is intended to answer the same purpose.

A film producing Company would conformably to a scenerio in view at first engage upon shooting through the camera lens its stars in their different roles and poses as also the various scenes amidst which they had to act, and would next systematically arrange these shots on the film, before the whole play could be released on the screen with the aid of the operative cinematograph.

We, too, on entering into this earthly existence never fail during our wakeful hours, voluntarily or involuntarily, to record through the camera of our sense organs the sights and sounds of Nature and Art on the film of our memory membrane. These recordings may have a partial reproduction on the present stage, but will have been automatically reproduced from time to time for our experience in the life beyond.

## DREAM.

The peculiar way of the working of our mind in its subconscious state during our sleep has suggested to the enquiring student a host of questions like : What is dream? Of what stuff is it made, real or unsubstantial? Has it any meaning for the dreaming person or for any body else? Is it ominous; if so, does it then help us any way in this life or after? Is it a mere accident in our thought occurrence, or does it come under the operation of the law of causation?

By way of satisfying the curiosity of the inquisitive readers it may not be out of place to attempt here an interpretation of dreams especially in view of the fact that the topic has an important bearing upon the conclusions my present thesis seeks to draw. We are aware that nothing happens in this world without a cause, and there is reason to believe that dream is an effect of some cause. Dreams are made of real stuff presented in the shape of varied experiences in life previously snapped through our sense organs with the help of the mind. The scenes we see on the screen of a cinema show are nothing but reflections of the

photographs taken successively on a film beforehand. It is absurd to think of a picture appearing on the cinema screen unless the picture was previously taken on the film. It is equally absurd to see scenes in a dream unless those objects had actual existenc somewhere and photographed as such on the film of our memory.

During our life time all our actions are guided by our mind, body or speech, sometime jointly, sometime separately, and the photos of all our actions are reproduced on the film of remembrance, and we dream accordingly during our sleep. We may, of course, keep some account of our actions physical or verbal, but it is not at all possible to recollect any of the actions ever done mentally. Thus it is not within our power to explain those dreams which owe their origin to mental actions. As the seed requires sufficient time to sprout out into a seedling and the seedling to grow into a full-fledged tree with foliage and fruit, so we cannot expect to see immediately in our dreams the reproduction of those actions mental, physical, or verbal; in fact, we shall have to wait for an indefinite length of time. For all these we are at a loss to unravel the real meaning of our dreams, though they are fully significant.

The scriptures have been known to endorse the view that dreams have got a real significance, and as such cannot be overlooked. In the Book of Daniel we find that King Nebuchadnazzar one night dreamt a dream but forgot all about it on waking up the next morning. He summoned to his court wisemen from all quarters and asked them to state and interpret the dream. The wise men, however, failed in their attempt and the King ordered them to be put to sword. Upon this Daniel offered prayers to God, and both the dream and its interpretation were revealed to him.

Medical science of ancient India discovered in the living human organism the existence of three humours known as Vāyu or corporal air, Pitta or corporal bile, and Kafa or corporal phlegm, the preponderance of any one of which determines the temperament of man. It is the derangement of any one of the humours or any combination of them, equal or unequal, which, according to this science, causes our disease and suffering, expressed or insidious. And this derangement, again, may be ascribed to man's sinful acts—acts which are committed in contravention of the Supreme Law guiding the course of the Universe, be it in dull ignorance or clear consciousness. Visions of dreams and feelings



visible from them over face and body of the dreaming person have been successfully diagnosed as product of one or the other of the three kinds of the elemental (humoric) distempers just before stated.

When a man's corporal (humoric) air (Vāyu) is in disorder he should experience during his sleep a sensation as if he was scaling the blue, dropped down from the high and felt acute pain all over the body.

Similarly, due to the disorder of one's humoric bile (Pitta) one is likely to dream in his sleep as though he was flying into a passion of anger, or feeling an intense heat of some blazing fire, and so on.

And in the same manner, a man with the derangement of his elemental (humoric) phlegm (Kafa) will have dreamt that he was in touch with some form of water, swimming in a lake, or taking a bath in a river and thus feeling wet and cold.

The only remedy of such happening is treasured in Ayurvedic therapeutics prescribing on the authority of Charaka medicines provenly efficacious in soothing the highly irritant elements named.

In his Guide to Modern thought Mr. Joad says : "If I take a late supper of cold pork and

pickles I dream about blue devils. If I inhale nitrous-oxide gas, I experience an ecstatic vision in which I find myself in Paradise”.

We learn from the history of the Ahoms of Assam how on one occasion during the reign of King Parikshit two youths were arrested and sent up for trial on a charge of murder. There having been no witness to the foul deed, the youths in court accused each other of the commission, and the Judge, in the circumstances, ordered them to take their trial before His Majesty. King Parikshit, however, in this regard, had recourse to a novel method of detecting the real culprit in preference to the legal procedure in vogue, and gave them some soporific edibles for their evening diet. With a view to examine the two during their sleep at night the King entered their bed room and what should he see but that one of them was enjoying sound sleep without the least disturbance while the other was writhing in agony with his face and occasional utterances visibly indicating unbearable suffering. The latter was unmistakably singled out as the culprit, and the former honourably discharged. The culprit confessed his guilt. This may be regarded as one of the indisputed evidences that guilty conscience is sure to produce unpleasant dreams sooner or later.

“The great sage Sauvari of ancient India who made a profound study of dream would have us believe that the butcher usually dreams that some one is thrusting into his breast a pointed weapon and that he is groaning under the wound. The sage generalises with the observation that a cruel natured man usually dreams of a snake giving him a hot chase or going to bite him and there is no means of escape. On the other hand, benevolent persons and persons of pious habits are apt to dream of walking in a beautiful garden begemmed with fragrant flowers and vocal with melodious and enrapturing songs and of feeling felicitous to satiety in such charming surroundings.

As it has been verified that a dream has a cause, that it is guided by some law and that it is the after effect of our deeds, and as the reality of dreams has been recognised by the Vedas, the Bible and the Korana, supplemented by the authority of Charakasamhita to which the whole world is indebted for the first perfect knowledge of medicine and treatment, so, by no means can the claim of dream as a significant fact be ignored and we are bound to admit it.

We have already shown that when the mind takes a temporary abode in the subtle body, the physical body is said to be in sleep or dream;

and when it takes a permanent abode in the subtle body, the physical body is said to be in the state of death. So fundamentally there is almost no difference between the state of dream and that of death. In fact, these two are nearly the same thing. Thus we shall have experienced in death ideas and feelings similar to those we should have done in dream. The sages and yogis who by their profound researches on dream and cognate matters realised the truth of the existence of life beyond the grave visualized a state of things in which the sinful are made to suffer for their past actions and the virtuous enjoy the well-earned peace and bliss.

Religion consists in begetting happiness in the minds of others through the agency of either body or mind or speech; and sin in causing the reverse feeling.

The amount and nature of the pleasure or pain we shall have received are determined by what we generate in creatures. It can be definitely stated that this is an inflexible rule from which there is no varying.

Consider the case of the audience in a picture house showing the episode of the Ramayana. A deep pathos runs through out the story—the going of Rama into exile just on the eve of his proposed

coronation, the kidnapping of Sita the devoted wife by the demon-King Ravana, her wailings from the flying chariot of the monster, the heart-rending lamentations of Rama and Lakshmana, the banishment of Sita on ground of her suspected character after return from the demon's home, and finally her descending into the nether world in deep disgust are really tender enough to move the whole audience to tears. When, again, there is a showing of the Last Days of Pompeii on the screen, the audience are shocked to witness those thousands of men being burnt to ashes by eruption of the Visuvius. They are seized with panic, and the more emotional among them cannot help shedding bitter tears. Likewise the cinema show of the Bengali comic play "Mastuto Bhai" or Cousin Brother provide the audience with comic scenes and songs which arouse their spleen-splitting laughter. If we now endeavour to trace the cause of these different feelings of the audience, it will be apparent that there was a flow of such emotions simply because the various scenes of these pictures contained, in their respective cases, abundant material for grief, panic and laughter. Even so is the case with our memory which in some queer manner takes a snapshot of our actions. If it has shot the picture of woe and suffering

which would be the case if we had caused sufferings in the others, we shall have seen either in dream or after death nothing but those pictures of woe and suffering.

If, on the other hand, we have caused happiness in others, the pictures snapped should necessarily be those of happiness and we would continue enjoying those very scenes in dream or after death.

In course of witnessing pictures on the screen it so happens that our minds are for sometime bewildered by the scenes as they appear there, and then return to consciousness to make us realise that we are actually in the cinema house. Because of this return to reality our senses are not completely overpowered by extreme pleasure or pain. But when we are dreaming or are dead we can never realise that we are seeing things in a dream or that we are viewing them after the occurrence of death. Evidently, therefore, our feelings of pleasure or pain which are determined by our own actions with regard to others must be at such times intense to a degree.

The region where we meet with unmixed bliss is termed Heaven, the place in which uninterrupted sorrow abounds is called Hell.

The sphere where happiness and sorrow exist side by side is known to be the World. The Vedas, the Bible and Koran and the other religious texts are in complete agreement in this respect.

## HEAVEN AND HELL.

In the human body there is a tubular organ named "Shushamna" in which there are six rings corresponding to the six regions like Bhu, Bhuba and so forth. So far as our sensations of pleasure and pain are concerned, these six rings are the facsimiles of the six regions referred to above.

The Yogis by virtue of their occult practices succeed in projecting their mind on these six regions and attain complete knowledge of them. The following is a passage from Yajnavalka the greatest authority on the cult of Yoga.

There are three worlds in this Universe—Bhu, Bhuba and Sva. The region extending from the nether world to the surface of the earth is called Bhu; the space from that point of the earth to the celestial poles is known to be Bhuba. Sva is constituted by the sphere above. Bhu consists of three hells and the earth. These three hells pass under the name of Abichi, Raurava, and Pun. The regions Maha, Jana and Tapa are within the circle of Sva. Above the Susamnā there is another important region called Satya.



*Abichi*.—This is a hell. The soil here is made of terribly hot sand and there is no smell but the acutely obnoxious stench of human corpse. All sounds are far more harsh and piercing than a pealing of thunder, and the only food available tastes extremely bitter. Creatures can breathe here only with the greatest strain. The inhabitants are all stricken with a violent type of leprosy. In this infernal region minds makes 300 revolutions per second. Man's subtle body with its mind is cast into this hell after death, if he is guilty of murdering parents or mendicants, a patriot or a woman in her family way. The plunder of a country followed by cruel slaughter of its inhabitants, the practice of treachery and like other atrocious crimes are visited with the same penalty.

*Raurava*.—Here the soil is very muddy; the only smell prevailing is that of the excretion of animals. All creatures here are seized with an acute colic pain, the food tastes either rancid or pungent; and incessant fighting is going on among the inhabitants whose breathing troubles know no bounds. Men guilty of the following crimes are damned to this hell: Kidnapping another's wife, slaughter of animals, extreme indolence,

putting others to great loss by telling lies, slandering women.

*Pun.*—This rests on a much loftier plane than Raurava. Here the human soul has only an intensive experience of the afflictions of this world. Hurting others by lies, indolence, adultery, cruelty to animals—these are the offences which cause the human soul to go through the sufferings of this hell.

*Bhuba.*—This is heaven. The fortunate one whose good deeds outweigh the bad lives here after death. Here the mind makes 80 revolutions per second, and consequently the creatures are always happy here. They do not feel hungry. Old age, disease, death or sorrow is unknown.

*Sva.*—Here there is no such thing as disease, sorrow or old age. Youth is here everlasting. Mind makes <sup>6</sup>40 revolutions per second, and therefore, the inhabitants always feel pleasure akin to that experienced in sexual intercourse.

*Maha.*—Here mind makes only <sup>4</sup>40 revolutions per second.

*Jana.*—Here the mind's revolution is reduced to 10 and at the Tapaloka mind does the revolution only 5 times per second. One might as well endeavour to give an account of the pleasure and

happiness prevailing in this sphere as to make a boy of eight feel the pleasure of coition.

It is quite possible for a human being to have a hearty taste of this unique pleasure provided by the spheres of Maha and Tapa. By the practice of the occult system of Yoga or by self-less devotion to God man could win for him these Kingdoms of never-ending felicity. Even to this day may be found thousands of such Yogis who by virtue of their occult culture far outlive the normal span of human life in health and vigour of youth and in continuous enjoyment of this unique blessedness.

The following illustration may serve, in fine, to re-inforce my proposition that the Way of the Wise is the only way for man existing and none other besides.

Once two tourist friends on their way to a railway station came to a spot where the road branched off into two directions meeting ultimately at that station. Just at the diverging point of one branch read a warning on a sign-board: "Danger. Loss of sight this way up." Here the friends parted company. One of them fearing lest any oversight should betray him into deeper consequences preferred the other route that led him safe to his destination. The other

man, arrogant enough with his hard-earned enlightenment, only laughed it over as a silly piece of caution against fantastic fears, for, he argued, how could there conceivably be any causal relation between following the way and losing the eye? Bidding defiance to the warning he proceeded along the very forbidden path. Scarcely had he covered half the distance when, to his utter surprise and dismay, a quantity of poisonous pollen-dust of flowers all on a sudden blew from some quarter right into his eyes and instantly made him blind. The distressed unbeliever thus paid the penalty for his waywardness and had to grope all the way till he reached the station where his friend had been anxiously waiting. He then related the story of his woe with the remorseful remark that it was a mighty lesson for him. Wise that he grew, he concluded with philosophising : When we are all speeding to the inevitable end we call death, and when there is no knowing what comes after, is it not to our best advantage to prepare ourselves before hand for any evil with an eye to the maxim that to be forewarned is to be forearmed? If nothing exists after death, well and good, we share the one fate in common with others. But if there does exist something like heaven or hell beyond this life,

what then? Should there be destined an inferno for man's misdoings on earth, clearly he could not afford to indulge in the follies and foibles of sin. Again, a supposed existence of heaven as a reward of virtue must necessarily rouse him to active good and actuate him to acquire merit from day to day on to the end that he might find himself after mortal career a glorious inheritor of the bliss divine.

All that has been said may suffice to bring home to my right-thinking reader the easy truth that an implicit faith in the sayings of the sages and an ardent pursuit of the path by them suggested are the only values as golden assets of man in his life's journey. In perfect accord with the poet we emphasise :

Let knowledge grow from more to more  
But more of reverence in us dwell.

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